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PLEA

FOR THE
Common Prayer
BOOK.

In two Parts.

By James Harwood, B. D.

*Let all things be done in decency, and in
order, 1 Cor. 14. 40.*

*Jerusalem is like a City at unity within
it self, Psalm 120. 3.*

L O N D O N,

Printed for the Author, 1657.

THE


FOR THE


BOOK



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*To the Right Honorable,
the Countesse of Pem-
broke and Mont-
gomery, &c.*

 Right honorable, and
truely vertuous
Lady, elect in the
Lord, your favor-
able accepting
with the hand of Charity; my
Lords Prayer unclasped oblieges
me in more speciall, to dedicate
this short Treatise, call'd, *A Plea
for the Common Prayer Book*, unto
your singular goodnesse. I have
found our Churches Prayers set
light, and by those who ought

The Epistle Dedicatory.


to have been as shining lights in the midst of this our *more then Egyptian darkness*. This is it hath made me set pen to paper, in some poor measure, to vindicate, as our Lords Prayer before, so now, the Prayers of our Church. I am sure to meet with *Hericano's* and the grand gusts of male-contented spirits: I humbly therefore crave leave this my decurt Treatise may shroud it self under the Lee of your acceptance; and if the Lord in his mercy allay these winds of boisterous Calumniators of our Churches Service, within my short time I have here to stay, I shall put to Sea once more again, and purpose in my next Bottom, to land that Staple commodity, *A Treatise upon the lawfull Calling of our Ministry*, according to the Canons and Constitutions of our Mother Church of England. A Subject,
I af-

The Epistle Dedicatory.

I assure you, most fit to be laid open and maintained, lest in a very short time, we lose the name *Christian*. Madam, I am loth to promise much, and perform nothing: Therefore this short Treatise I devote to your service, and subscribe my self, as bound,

Your most Humble servant,

JAMES HARWOOD.



The Author of the Work begins
his Treatise with a Divine
Prayer, put up to the Au-
thor and Finisher of our Faith,
Christ Jesus, God blessed for
ever, Amen.

The Prayer.

Most Divine power, I am un-
worthy to tread upon the
Earth, thy footstool, more unwor-
thy to speak unto thee, my God and
my King; yet humbly upon the bended
knees of my body, and from the bottom
of my heart, I beg thy Heavenly pro-
tection, from the violence of unruly
men: Look O Lord upon the wofull
warfare of thy Church, and no longer
suffer her children to wound her to the
heart blood by division. Say O Lord, it
is sufficient, and divert the judgement;
bring

The Prayer.

bring us to an unity in Discipline, as in Doctrine; that as we all acknowledge one God, one Faith, one Baptisme for the remission of our sins in Christ Jesus, so we all of us with one heart, and one minde, and one spirit, may put up our joynt-prayers to thee in thy Church. Lord open the eyes of the dissenters that they may see what damage accrues the Doctrine of thee, the Lord Iesus, for want of uniformity in Church service: our sins have pild up on us this division, grant us true sorrow for our sin, and then we shall be in hopes of an union; O give us the spirit of unity in the bond of peace. While we joyne together like Sampsons Foxes, all the choice fruit is burnt up: O that we might once more band in band, like Peter and John, go up unto the Temple and pray. Let not the redundancy of the spirit, make the People set light thy set Form of Prayer, and the prayers of the Church; but since both thy Precept and Practise justifies a set

The Prayer.

Form of Prayer; pray thee dear Saviour, send down thy Spirit, to point the people of England out the way to our Common Prayers. If ought were in them that tended to the dishonor of thy name, we would not expect a blessing; since all is consentaneous to thy holy word, Lord say the word, and the People shall be obedient. when we are weakest thou art strongest; and now that there is no Law to compel the people to come in, send abroad those thy servants, the sacred suggestions of thy Spirit, and thy House it shall be filled. Lord thou knowest what harsh censures I shall undergo for the discharge of this my conscience, I fly to thee for succor, and beg that of thy merciful goodness, thou wouldst preserve from all perils and dangers of body and soul,

Thy dejected Servant,

James Harwood.

The



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The *Intravit*.

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A Plea,



A Plea, for a Reprieve, after Judgement past upon the *Common Prayer Book*, or a short and charitable construction upon the forbidding the *Common Prayer Book* to be read in the Churches of Christ, which will bring much of it into use, *Et nemo debet contradicere.*

And as for the remainder, you know what is said, Our Law condemneth none, until he be heard.

In all humility, we who are Conformists, but peaceable, beg leave to be heard in a Case so much concerning the Glory of God, the Peace of our own Consciences, and Uniformity in Divine Service; and if ought be found guilty in our Churches Rubrick, sentencing either of Heresie or Superstition, we are in all sobriety willing to be better learnt, and shall submit.

We

We dare not lay aside, and as we hope by the strictness of the last Command, it was never intended we should, though enjoined to be used, and read by the *Common Prayer Book*, these holy Reliques of Christianity.

The Ten Commandements, for they were written by Gods own hand, *Exod. 20.*

2. The Lords Prayer, for that was made by Christ Jesus, and by him given in command to say; *Luke 11 Chap. Verse 2.*

3. The Sacrament of the Lords Supper, for that was instituted by our Saviour, whose self saith, Do this in remembrance of me.

4. The Sacrament of Baptism, for the command is, Go and teach all Nations, Baptizing them, *In the Name of the Father, Son, and Holy Ghost, Mat. 28. 19.*

5. *Dauids Psalms*, the most Rigid count them innocent, since seperated from the Organs.

6. First

A Plea for the

6. First and second Lesson is likewise Scripture, and that I hope is not yet out of date.

7. The holy Hymns are likewise warranted by the word of God.

8. The Epistle and Gospel are also Scripture, and fitted for the times and seasons, the better to make us bear them in remembrance.

9. The preparative Verses, we finde Verses of the Chapters.

The
Collect

And thus the preparative Verses which begin the Service, the Lords Prayer, *David's* Psalms, first and second Lesson, the holy Hymns, the Epistle and Gospel, the ten Commandments, the blessed Sacraments, they all being part of the holy Bible, we in charity conceive, though they were enjoined by the Common Prayer Book, you have not forbid to be used; and therefore without receiving the brand of obstinate, we nothing doubt of free leave for us, who are Orthodox Divines, to use them in our Churches. We have somewhat more to offer, and do desire a right understanding, and a favourable interpretation of our candid meaning.

1. That we may have liberty to say
the

the *Gloria Patri*, for this fragment of the tongue of Canaan we learnt of the Angels *Luke 2.* who are set to be our samplers *Luke 11.* Again this Article of our faith was opposed by the Arians and Macedonians, the one denying the God-head of Christ, the other the God-head of the Holy Ghost; and to shew how we who hold the Catholique Apostolique Faith, detest these Heresies, for this cause were brought into our Churches Service these words, *Glory be to the Father, and to the Son, and to the holy Ghost.*

2. We desire to make confession of our Faith, call'd the *Apostles Creed*; since it is the confession of the Church Catholique, and not an Article in it but Scripture proof; as also the *Nicene*, and *Athanasius* his Creed.

3. To make confession of our sins in the publike place of Gods worship, since Gods word doth injoyne us to confesse one unto another, *Jam. 5. 16.* Yet more, there *confessing* and *praying* are coupled together, to note, as the Church is the house of Prayer, so a fit place for Confession of sin to be made in.

4. For us the Ministers of the
Lord

A Plea for the

Lord Jesus, to declare to the people being penitent, *Remission of sin*, especially considering to win home, we moderate our claim, *John 20. 23.*

5. To use the *Colloels* after the Epistle and the Gospel, since they give the most over went before; and all that is intended, is that what was lately read in your hearing, you by praying, may be ensured of the Blessing.

6. And as for that *Let any* wherewith so many thousands have been in love a long time, being a prayer fitted for all occasions and all necessities at all times, we humbly craye leave we may use it in our Churches, til either that Sect confore it, who will have no King to rule over them, upon earth, but Christ; or that Praterney of the new, so call'd, Ministry, who will bring all the Civil power under the verge of their new sprung up Discipline, and upon contempt of it, dethrone them: neither is this the total of our desire, but more, we humbly craye a sober conference with our supposed scholastick opponents, not doubting but we shall justify the work of our reverend Reformers: and if we be found imbecil, or unable, peaceably we shall decline

cline, and submit to what commanded.

And whereas I am confident the great fault they have found against our Common Prayer Book is, *de modo*

non } For that
matrimonii.

the Churches prayers are a set form of prayer, I have already answered that great *grand Goliath objection*, and received no hurt by the Weavers Beam.

The
Lords
Prayer
unclasp-
ed, pag.

And now that the people of God may more perfectly be informed, and for ever convinced, how a set form of Prayer is lawful to use in the Churches of Christ Jesus, *let them know.*

324.

1. The Orthodox Divines of our mother Church of England, are able in every Century from the time of the primitive Church, to make it appear, how it hath been the universal practise of the Church Catholique, to use a set form of prayer: *O stand and inquire for the good old way.*

Six val-
lid rea-
sons to
prove
the law-
ful use
of a set
form of
Prayer.

2. *Ar.* If any will say our Church prayers blunt the edge of Devotion, for that *set forms*, why then do they approve of *David's psalms* to be read so full of set forms of prayer?

O be guided by a man after Gods own heart.

We

3. *Arg.* We have Christ his Precept to warrant a set Form of Prayer, *Luke 11. 2. O let Christ his Word be your warrant.*

4. *Arg.* We have Christ his Practise to justify our Practise, who pray'd three times in the Garden of Gethsemane, using the self-same words, *Mat. 26. 36. to the 45. Verse.* O remember what himself saith, *Learn of me.*

5. *Arg.* A set Form hath been in use, as under the Gospel, so under the Law: King *Hezekiah* is my witness, *2 Chron. 29. the latter part of the 35. Verse.*

The Collect And thus my dear Brethren, if either the practise of the King of *Judah*, the practise of Christ Jesus, King of kings, the precept of Christ, *David* his set Forms, or the Church Catholique, be worthy of imitation, we have made no innovation upon the people of our God; but in truth and soberness desire you to embrace our *Churches Prayers.*

6. *Arg.* Especially considering a set Form is warranted by the Lord of Heaven and Earth, *Numb 6. from the 22. Ver. to the end of the 26. ver. where said, and by the Lord, unto Moses, Speak unto Aaron and his sons, saying on this wise,*

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wise, Ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And thus Aaron the Priest, for his time, and his sons for after times, were to say these Common Prayers, and enjoined to do it by the Lord. What Heaven and Earth thinks fit to go for currant, let dust and ashes not dare to disallow. I never met with any could justly tax the subject matter of our Service Book; and now we having such a cloud of witnesses, to testifie the lawfullness of a set Form, its high time for the Brethren of the Separation to come home; yet if they will not communicate with us, O thou that sits in Heaven, so dispose of the hearts of men upon earth, that we may have free liberty to use our Churches set Form of Prayers, and we shall pray.



The Second Part of the Plea for the Common Prayer Book.

Containing Seven *Memento's* for
the dissenting Brethren, who
before these late Wars, were law-
fully ordained Ministers, accord-
ing to the Constitutions of the
Church of *England*, but since,
not by compulsion but volun-
tarily, have deserted the *Common
Prayer Book*; with three Inference
drawn from every *Memento*,
proposed unto them, by James
Harwood.

Nevertheless, I have something against
thee, because thou hast left thy first love,
Revel. 2. 4.



An Epistle to the Dissenting
BRETHREN.

It is not malice, but conscience, bath
extracted from me these Me-
mento's. Memento was spoke too late
to Dives, these in good time to you
my Brethren. You know, better are the
reproofs of a friend, then the kisses of
an enemy: the one may cure, in the
other there is danger. If the Ulcer be
overgrown, the Incision must be deep.
If my Lance be too sharp, it is for that
your Sore is festered. I shall be glad of
your recovery; and pray, as for the
health of your bodies, so your souls;
and subscribe my self, as bound,

God and the Churches

Servant.

A Plea for the

1. *Memento.*

Their
Oath
taken
when
made
Dea-
cons,
Mini-
sters, &
institu-
ted.

Remember your tripartite Oath, like a three-fold cord, not easie to be broken, which did bind you to use the Common Prayers in your Churhes.

1. *Inference.* No Potentate can securely confide in their Civil Obedience, who do make no matter of such Religious Ties and Obligations.

2. *Inference* I cannot see, how there can be any heavenly efficacy in their Preaching, who have made so little reckoning of their Swearing.

3. *Inference.* Those Preachers do over highly prize their Preferments, who to save their Benefices, make shipwrack of their Consciencés.

2. *Memento.*

Remember you could never yet convince us, how our Common Prayers were either Idolatrous, or Superstitious.

1. *Inference.* You are guilty of more severity, then the ancient Arch Dukes of *Austria*, who first condemned, and after

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ter the death of the Felon went to trial.
*It is more favor then our Common Prayer
Book hath yet found from you.*

2. *Inference.* These Children of the Church resemble yong Vipers, for they kill their Mother, that they may live themselves: *It is an infamous life that is preserv'd by the death of the dam.*

Yong
Vipers
gnawes
a way
through
their
dams
bowels.

3. *Inference.* You must needs be given over to strong Delusions, to cry down Common Prayers, and shew us no cause. *It is high time therefore to set pen to paper, and to say something, though you can say but little.*

3. Memento.

Remember the Reverend Compilers of the Churches Service Book, whose very ashes from age to age, will have a civil respect from all good Christians.

1. *Inference.* You are higher conceited of your selves then the Chino's, who say, they themselves have two Eyes, we of Europe one, and all the world beside blinde. *It seems you would be the onely seeing men, and none else.*

A Plea for the

2. *Inference.* You prize your own judgements above all our ancient Reformers, whilst all that which they have compiled, you have wholly disallowed: *by this it seems all our Church Prayers were impertinent, or else your sentence past very Rigid.*

3. *Inference.* You have as much as in you lie, dishonored the Reverend Fathers of the Reformation, whilst with *Cham* you endeavoured to uncover their nakedness; whereas, if there had been a blemish, you ought with *Shem* and *Japhet*, to have gone backward, and with sorrow and reluctancy covered the spots in their faces.

4. Memento.

Remember, it is not long since the *Common Prayer Book* was a Cogniscent to distinguish a *Conformist* *Protestant* from a *Refusant*, till you forced our *Church service* out of the Church doors.

1. *Inference.* You have robbed us of that piece of the holy Tongue, the *Shibboleth*, by which we did distinguish the *Ephraimite* from the *Gileadite*.

2. *In.*

Common Prayer Book.

2. *Inference.* The *Wolf* may now come in, into Christs Sheep-fold in the *Lambs skin*, and the innocent Lamb be in danger of its life, by conversing with the *Wolf*.

3. *Inference.* You put us in fear Idolatry will creep in into the Church, since you have banished that *Service Book*, which scared the Fomenters of Heresies, so that they durst not communicate with us.

5. Memento.

Remember, not any thing is contained in our *Common Prayer Book* but either Scripture, or what consonant to the Scripture.

1. *Inference.* Your quarrel then must needs be against God and his word; and the upshot, without repentance, will be the issues of death.

2. *Inference.* You are more men-pleasers then pleasers of God, otherwise you would never forbid his Word to be read; and that which is as consonant to it, as the Doctrine you draw from your Text.

A Plea for the

Here
he re-
proves
them
for ca-
shelring
that part

3. *Inference.* You set an higher estimate of that, which (as you say) is dictated to you by the Spirit; then of that sacred Word which holy Men spoke as they were inspired by the *Holy Ghost*. of *Leiturgy*, which, *totidem verbis*, is the Word of God.

6. *Memento.*

Remember, and again I say remember, how they who are against *Unity of Discipline* in the Churches Service, have ever been, and ever will be against the Government of this Nation *in the person of one*.

1. *Inference.* You are common disturbers of the Church and State, and have no acquaintance with that sacred motto *Beati sunt pacifici*. *Lysimachus Nicanor* hath drawn out your perfect Picture.

That
Author
writes
the pa-
rallel
betwixt
the Je-
suites
and
these
Dissenting Ministers.

2. *Inference.* As you have laid aside the Government of one Prince, so the Personal Power, now in power, hath no good cause to confide in you. *You are semel & semper iidem*, alwayes spurning against the Supreme Power.

3. *In-*

Common Prayer Book.

3. *Inference.* You are enemies to *Moses* and *Aaron*, the Sceptre and the Mitre; and there is no safe sanctuary where your over-powering Synod is predominant.

7. *Memento.*

Remember by disowning the Churches Service, you opened a gap for *Enthusiasts*, who pretend the Spirit to make null the Gospel.

1. *Inference.* You have pull'd down part of the hedge of the Vineyard, so that the little Foxes have destroyed divers choice Vines. *The Foxes are fat, but the Church is lean.*

2. *Inference.* You have made way for the Daughters of Giants, to mix with the Sons of the Church. *From a prodigious match, expect a prodigious birth.*

3. *Inference.* Your intent could not be good, the event hath made us very suspicious: *Yea, we do truly judge of your self-ended aim, God so crossed you in the issue.*

Yours

A Plea for the

Your four-fold Aim.

1. **A**im. To quarrel with the Church for her Revenues; *your want of a Temporal estate, made you plot, vi & armis, for Spiritual promotion.*
2. **Aim.** To pull down a Bishop in a Diocese, and set up a Pope in every Parish. *A great Pope in a little Rome.*
3. **Aim.** No longer to hold Stirrup, but sit in the Saddle. *Yea, when you knew not how to obey, you purposed to command.*
4. **Aim.** To set the Church on fire to warm your own frozen fingers: *Videte fratres ne plius quam satis calefaciatis.*

The Sextuplade unexpected Issue.

1. **U**nexpected Issue. God hath confounded the wisdom of these worldly wise Ministers; their golden Stream is turned into another Chanel; and they that aimed to have all the Command, have little more then they had before.

Laus
Deo.

2. **Unexpected Issue.** Their expectance of fat Cathedral Parsonages, is metamorphosed

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morphosed into lean Augmentations. *A just reward for their unjust Apostasy.*

3. *Unexpected Issue.* The hearts of the most of their old Adherents are quite alienated. *For now their worldly mindedness is discovered.*

4. *Unexpected Issue.* They cannot possibly but be distasted by the State; *For these have been untrue to their Churches interest.*

5. *Unexpected Issue.* They cannot expect to be countenanced by the Swordman; *for they are opposite to his Principles, Liberty of Conscience.*

6. *Unexpected issue.* They have just cause to fear, how they have lost the love of God the Father; *For they have slighted the Mother their Church.*

A Parallel betwixt the Papist and Presbyterian, shewing how they joyn hand in hand to destroy the Common Prayer Book.

THE Protestant Divines compiled it.
The Papists Priests burnt it.

The Presbyterian tears it all in pieces.

The Protestant Bishops suffered Martyrdom for it. The

A Plea for the

The Papist Priests branded its Abettors for Hereticks.

The Presbyterians call us Papists who use it in our Churches.

The Papists did not desert it till forbid by the Pope.

The Presbyterians used it, till laid aside by their Prevailing Party.

The Protestants crave liberty of Conscience to use it, though disanul'd by the Pope and their party.

The Papists, *enemies to reformation*, first slighted it.

The Presbyterians, *pretenders* to reformation, after outed it.

The Ancient protestants of the Church of *England* still own it.

And thus good Reader, Mark

1. How that Book which the Papists burnt—— The Presbyterians as ill intreated.

2. For maintaining that Book, for which the Papists Martyred our good Bishops——the Presbyterians have done what they can to starve us.

3. How as the Papists have obeyed the Popes *Mandat*, and left coming to *Common Prayers*, so these Presbyterian

Common Prayer Book.

rian Ministers, sworn to maintain them, upon their *Prevailing Parties* imitation, left them.

4. It is worthy to be considered, how the Papist, a known enemy to the Church of *England*, hath not been more an enemy to Common Prayers, then the Presbyterian, who many years, at ripe years, was a pretended friend to our Church Government, till a *Scotch Covenant*, like a fatal Comet hung over his *spirituall Preferment*.

And thus you see who are enemies to Common Prayers, a *Papist*, a *Presbyterian*. It was quickly discerned what would betide Christ, so soon as *Pontius Pilate* and *Herod* were agreed.

The { *Intravit* }
 { *Exivit* }

The Service Book.

IT came in with the fall of *Papacy*.

It went out with the fall of *Monarchy*.

It came in with the rise of *Protestant Bishops*.

It went out when *Presbyter John* came in.

It

A Plea for the

It received Christendom from a Prince.

It received Martyrdom by the People.

It came into the Church with a general Union.

It was forced out of the Church by a generall Division.

It was peace of Conscience ushered it in.

It was a *Schismatical Conscience* frighted it out.

The Service Book.

The Vale.

And now

Riches
of the
Church

Lawful
call'd
Mini-
stery,

Farwell Uniformity in Discipline.

Farwell Unity in Doctrine.

Farwell Royal Sceptre.

Farwell Priestly Mitre.

Farwell Golden Trumpet.

Farwell Linen Ephod.

Farwell Brotherly Love.

Farwell Noah's Dove.

The

The Supplicat.

Father of Spirits, humbly I beg thou
wouldst not permit these Dissenting
Brethren of the Ministry to be predomi-
nant, byas their ambition, whilst by thy
Providence thou impedeest their purposes.
O thou who fittest at the Helm of Govern-
ment, steer about the hearts of thy Churches
Adversaries ! Lord save their Souls, but
confound their Devices ; and keep us Ortho-
dox Divines in the Chancel of our Churches
set Form of Service ; harmless in it self,
decent to be used, and not in any thing dis-
congruous to thy sacred Word. The inno-
cency of our Intents makes us have Faith
to believe, that thou wilt neither suffer
them to be exalted too high, nor deject us
too low : which is prayed for, by thy

most unworthy dejected Servant,

JAMES HARWOOD.

FINIS.

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